HOME MISSION ISSUE

Lutheran Herald

FEBRUARY 5, 1957

A Home Mission Pastor and His "Field"

When a pastor accepts a call to establish a home mission church in a new "field," it is often literally just that. Here Pastor James D. Christensen dreams of the church that is to be as he stands on the church property in Bloomington, Minn. For the story of what has happened since last fall see page 138.

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A Look At Home Missions

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HELP WANTED

Home missions, which in the merged church will be called American Missions, is truly a great cause, especially interesting and appealing today. America is in the news. America is in the center of influence in the entire world. The eyes of all freedom-loving people are on our country. People wait with bated breath for our decisions in world affairs. Little boys in Norway read Norwegian comics about the Texas ranger. Young people in Italy have set their own Italian words to America's latest rock and roll. The church in Norway is mightily influenced just now by our own ELC evangelism program.

Perhaps we cannot say, "As goes America, so goes the world," but we must recognize the unusual responsibility and privilege that goes with world leadership. Surely the more Christian America becomes, the more Christian will the world be. This is truer now than ever before in the history of the world.

Moreover, the great cause of missions is going forward in America. More and more people are giving ear to the gospel. More people are giving more money to spread this gospel in our land and to the ends of the earth. More new congregations are being established. While the efforts in American missions are bringing greater outward results than ever before, we have no reason to question the power of the gospel to bring about a corresponding inner result. Stories of lives that are being radically changed from darkness to light are being told in almost every new congregation. And these congregations experience phenomenal growth.

Phenomenal Growth in New Congregations

If all the congregations of The Evangelical Lutheran Church had a growth of 89 souls per church per year in net gain, as do all the new congregations that have been established in the last 12 years, our church would grow at the rate of 217,516 per year. If all congregations in all church bodies grew at this rate, the 65,000,000 unchurched Americans would be won for the church by 1962!

This business of establishing new congregations puts us in the very heart of the great cause of our Lord and Master. The privilege and responsibility of bringing the saving means of grace to a community has been entrusted to the congregations. Without a congregation in a community, effective ministering of the means of grace is almost impossible. But when there is a congregation at work, we can assume that the whole church is at work in the whole community, bringing all that God has prepared for the saving of souls.

Many Opportunities Await Us

There is unusual challenge and adventure in this great cause of missions, and there are many communities that can use and must have more congregations. As a young man, my father heard of homesteads to be pre-empted in America. Therefore, he crossed the ocean. When he came he found that all the land of real value had been homesteaded in Illinois, Wisconsin, Iowa, and Minnesota, and now the fringe was in Eastern South Dakota, where he settled and built his home. Those days are gone, and all the land has now been taken. This, however, is not true in American missions. Many, many fields are

still to be pre-empted. We in The Evangelical Lutheran Church are holding more than 120 fields that have been assigned to us by the Regional Committees of the National Lutheran Council. Our ten district presidents serving as Home Mission superintendents have told us that more than 70 of these fields are so white unto harvest that they should be occupied with new churches this coming year. Unfortunately, the resources at our command allow us to enter only about 10% of these assigned fields. This means that for every field to which we say, "Yes, we'll bring you the gospel this year," we say "No," to nine others. Moreover, the other Lutheran churches in America are holding fields in about the same proportion to their size as we, and are saying no as often as we.

Even if we could now occupy all the fields assigned, there would still be plenty of fields in the future to be pre-empted for the Lord. During the Christmas holidays, a meeting of scientists in New York was told that the population of America will increase by 60 million people in the next 20 years, and that most American cities will be almost doubled in size in that length of time. In 1960 there will be a great increase in the number of marriages and in the need for new homes, because of the increased birth-rate that set in immediately following the depression. This increased population growth and pressure continues without showing any signs of decreasing. More babies were born in America in 1956 than at any other time in our history, namely 4,200,000!

Needed: 6,000 New Churches Each Year

If we are to have one church for every 500 people, we'll need to establish 120,000 new churches in the next 20 years, just to accommodate the increased population, to say nothing about making inroads on America's 65,000,000 unchurched!

120,000 new churches in 20 years means an average of 6,000 new churches a year. Obviously, this is far too much for any one of the communions in America to do alone. We Lutherans cannot possibly do more than a fraction of that at the rate we are going. We in the ELC are only about one per cent of the total church population in America, but one per cent of 6,000 is 60, and this is almost twice as many as we have been able to establish annually in recent years! In other words, we, and the rest of the churches in America, will have to redouble our consecration to the great cause of missions if we are to measure up to the opportunities of our day.

This is the reason why some have suggested that the superscription for this entire Home Mission edition of the LUTHERAN HERALD should be "Help Wanted."

"Help Wanted"

The Help Wanted sign needs to be hung out in all of our colleges and high schools. All churches in America stand in need of far more pastors than are now volunteering for this great service. Some communions are inviting high school students to banquets at which high powered speakers challenge them with the great cause of missions and full time Christian service. Our church council is carefully studying the question of how best to bring this need to the attention of the people of our church. All of us need to pray the Lord of the harvest to send forth more laborers. More of our congregations need to give help and encouragement to young men who are seriously preparing for the Christian ministry. We must pray and work together lest the Lord's work goes begging and pulpits remain vacant.

We must hang the Help Wanted sign over our total benevolence budget giving. Now that each congregation is to set its own measure of benevolence giving, we must pray that many will step out and become 50-50 congregations giving at least as much for benevolence as is being used for the program at home (which is also the Lord's work in a very real sense).

Wanted: More Sponsors

The Help Wanted sign must also be hung high so that all our congregations can see the need for sponsorship. Latent resources and capabilities are found everywhere, and must soon be brought into the Lord's great cause. We are still waiting for the first congregation in the ELC to accept the bold challenge of planning to establish a new congregation every four years for the next 100 years. This can be done by any church that is willing to provide a capital investment fund of $80,000 (only a fraction of what many are finding it possible to provide for new buildings) and about $5,000 to be given away annually in supplement of the interest bearing loan of $80,000.00. (Without interest paid to the sponsoring congregation the annual support would be only $1,800.00).

Such a program will make it possible to establish a new daughter congregation someplace in America every four years, and thus provide a family of 25 daughter congregations in a century. These daughter congregations would, in turn, minister to well over a hundred thousand people in that length of time. Just imagine the 100th anniversary celebration that will be held by the congregation that dares to venture in such a program.

Again think of the possibilities for a single man willing to really launch out in support of this great cause. Let him set aside $80,000.00 of his own capital (many are the Americans who have far more than this), and supplement this with $1,800.00 a year of his own earnings, and he can establish a new congregation every four years—a missionary enterprise that will continue to bear fruit 'til kingdom come.

Fortunately, many have entered boldly into this cause of American missions. Scores of congregations have mortgaged their churches in order to lend money to far-away congregations so they can re-finance their loans, and thus allow the Home Mission Department to start another church someplace else. Others have sold notes in their congregation as was done at Osage, Iowa in a program which they dubbed "Operation Ole." Farmers have even mortgaged their farms in order to participate in providing loan capital for establishing a new congregation.

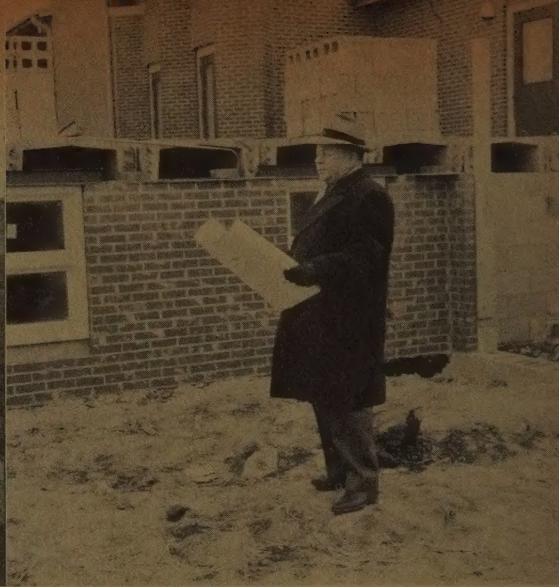
Wanted: More Trust Certificate Investors

Hundreds of others have invested over $4,000,000 in Home Mission Trust Certificates instead of local building and loan associations. These investors receive interest on their investments, and have the satisfaction of knowing that their savings are not only kept secure but are actually furthering Christ's great cause of missions by providing capital for new congregations.

All of these plans and devices contribute to the great cause. This issue of the HERALD is but a Help Wanted Sign hung out for all to see.

Philip S. Dybvig

The first unit of Gloria Dei was built in an open field. Today it is the center of a community of homes.



Pastor J. B. Shefveland studies the architect's drawings a watches progress on this desperately needed second unit.

IT DOESN'T make sense!"

Those are words that have been heard often in the four-year history of Gloria Dei Lutheran Church in Rochester, Minnesota. "It doesn't make sense" is what some were saying when the new church building was erected in the midst of a corn field on the northwest edge of the city in the fall of 1952. "Of course," it was reasoned, "Rochester is growing, but there won't be any houses out that far very soon. And who will want to go out there to worship in a little church building when there are six adequate Lutheran churches in town already?"

But it began to make sense when 327 showed up for the first service in that new building on March 29, 1953. Pastor J. B. Shefveland, who had arrived in September, and a parish worker provided by the Home Missions board had been busy going from house to house for three months inviting folks to attend this new house of worship.

There were some who said "It doesn't make sense" that first Sunday when they had to walk across the mud on planks which the pastor had bought from a town laundry and hastily laid down the day before. There were some who didn't come back. But there were many to whom the project did make sense, and they returned the next week with their children for Sunday school. These and others who came in subsequent weeks made up the sixty-five families who organized Gloria Dei on September 22, 1953. Some came from ELC's 90-year-old Zumbro Lutheran downtown, but most of them w from varied backgrounds—people who had been tracted to the new church by the consecrated and hun spirit of Pastor Shefveland. Many of them had said, doesn't make sense," too, when they learned that he come to establish this new church after twenty-five y in the ministry, the last fourteen of which were sp in a large Chicago parish. It didn't make sense, they loved him for it.

It didn't make sense again in those early month Gloria Dei's existence when the pastor and leaders sp of "self support." "How can a little group like o not yet one hundred families, support a pastor, pay the expenses of the church, and begin to make paym on an $84,000 mortgage?" To many it didn't m sense, but they did it anyway. In January, 1954, congregation was on its own!

Power was engendered in others by the faith of early group of members and their little pastor with twinkling smile, chuckling humor, and big heart. E Sunday, new families arrived to worship, and mos them brought three, four, or five children along Sunday school. Houses were mushrooming in the fields now and children came by the dozen from ho still unchurched. It soon became evident that Gloria would have to expand its facilities, and therein lies story that really tried the faith of this congregatio

"It doesn't make sense," was said again. "How we afford to build, with our huge debt still unpa

In the city of medical "miracles," a home mission church has experienced a "miracle" of its own

It Doesn't Make Sense—

or does it?

William H. Gentz

that was only the beginning of the difficulties ahead. sultations with the Home Mission board brought to t the fact that not only did they have a debt, but entire $68,000 still owed to Church Extension would e to be paid back before any building could be con-plated. Those of weaker faith would have lost heart, not Gloria Dei! On the advice of the Home Mission rd they hired professional help to conduct a budget vass in their midst and raise their stewardship to a level to handle their anticipated expenses. Again e said, "It doesn't make sense" when they realized ould cost money to conduct the canvass. But those objected were outvoted, and everyone eventually hed in to help. Many members of Gloria Dei will fy that this was the turning point in the congre-on's history.

ut there were more disappointments ahead. Who ld lend this little congregation $100,000 to finance r new building and pay back the Church? "Tight ey" was a phrase that became real to this congrega-. After a flat "No" to more than a dozen inquiries, began to think it was hopeless. Finally Lutheran therhood Insurance Company offered to lend them the amount needed. But where would they get the r $50,000?

astor Shefveland talked the problem over with ghboring pastors, and Preston Lutheran Church, ty miles away, offered to help. Preston had a build-fund that would not be needed for a few years and agreed to loan Gloria Dei $25,000, payable on demand in case they decided to build earlier than anticipated.

But where would Gloria Dei get the rest of the money needed? Realizing that they had tried almost every possible avenue, members knew they would have to look to themselves! "It doesn't make sense," many said when it was suggested that the members themselves might lend the money to the church. "It's only a few months since our canvass," they said, "how can we now expect our people to loan us more?"

But they launched out on the program anyway. "It's like running our own credit union, like they do in large industries," one member now proudly points out. It seemed unbelievable, but now everyone realizes that it did make sense, for the needed $25,000 has been loaned by the members to their church on 67 five-year notes ranging from $50 to $2,000 each.

So they are building now at Gloria Dei! The 30x70 foot, two-story wing will double the floor space and make it possible to multiply the program perhaps four times. Maybe there will still be some on dedication day next Easter who will say, "It doesn't make sense." But the 625 members of Gloria Dei know better. For they have learned to live by faith!

Is this story unusual? Not at all. Change the names of people and places and some of the details and you have the story of Home Missions in the ELC from the day a pastor arrives on the field until the day the second unit is dedicated!

Does it make sense? Of course it does!

This We Did in 1956

The consistent pace at which The Evangelical Lutheran Church establishes new congregations continued in 1956 with 39 new fields occupied. This equaled the previous high established in 1955. Even so, the pace is highly inadequate when gauged by the number of fields that were open to us. For everything accomplished we thank our enabling and supplying God. For everything not fulfilled because of our failures or unwillingness, we ask His forgiveness.

The geographic spread of new congregations was again great. On the basic premise of reaching the most people in the shortest time with the least amount of money, three areas were emphasized:

1. *Minnesota and Wisconsin.* Here our Church is already strong, and we have the largest initial response. In the Minneapolis suburb of Brooklyn Center, more than 500 persons attended the first worship service. Some had to be turned away. The congregation was organized with 552 baptized members after only three months of work under Pastor Carl Groettum.

2. *The entire Pacific rim of California, Oregon, Washington, and British Columbia.* This area continues to grow and to receive new people at a phenomenal rate.

3. *Alaska and Hawaii.* We now have seven congregations in Alaska and two in Hawaii.

Unique in geographic location is St. Lukes Lutheran Church at Angle Inlet in Northern Minnesota. It and the rest of the so-called Northwest Angle are completely separated from the rest of the state by water but are contiguous in land area to Canada.

The fields established during 1956 a their pastors are:

Beloit, Wisconsin—A. M. Stene
Brookfield (Milwaukee), Wisconsin Marcus S. Lewis
Neillsville, Wisconsin—I. J. Tanner
Angle Inlet, Minnesota—
Hoyt Lakes, Minnesota—Marlyn Hansi
Brooklyn Center (Minneapolis), Minn sota—Carl Groettum
St. Louis Park (Minneapolis), Minneso —Orin D. Thompson
Bloomington (Minneapolis), Minnesota James Christenson
Roseville (St. Paul), Minnesota—R. Bragstad
Estherville, Iowa—R. G. Beckstrand
Fort Worth (Richland Hills), Texas O. W. Sougstad
Sioux Falls (Bel Aire), South Dakota W. H. Schumacher
Long Valley, South Dakota—R. Henri son
Colorado Springs, Colorado—Armand A per
Keene, North Dakota—H. O. Vold
Grace City, North Dakota—
Morden, Manitoba—R. H. Fedde
Billings, Montana—O. J. Bilstad
Seattle (Shorewood), Wash.—C. P. Ra mussen
Tacoma (Midland), Washington—W. Tollefson
Spenard (Anchorage), Alaska—Gle Groth
Medford, Oregon—E. S. Tollefson
Vancouver, Washington—O. A. Lang hough
Olympia, Washington—Judson Crary
Reno, Nevada—Amon Johnson, Jr.
Novato, California—K. G. Egertson
Fairfield, California—Joel Olberg
Kalihi, Hawaii—M. G. Halvorson
Long Beach (Los Altos), California A. K. Odden
Riverside, California—J. M. Grimsrud
Santa Clara, California—Vance Knuts
East Redondo, California—Gerald Garl
West Sacramento, California—Howa Gravrock
Vallejo, California—N. Engebretson
Westlake (San Francisco), California Charles R. Christian
North Vancouver, British Columbia L. T. Nilsen
Prince George, British Columbia—A. Olson
Melville, Saskatchewan—Johan Hesje
Lethbridge, Alberta—Sidney Nelson

Present planning calls for beginning work

St. Petersburg, Florida
N. Milwaukee, Wisconsin
Commack, Long Island, New York
Oakdale, Long Island, New York
Woodcliff (Hillsdale), New Jersey
Chicago (Rolling Meadow), Illinois
N. Niles-West Morton Grove, Illinois
Nisswa, Minnesota
Columbia Heights (Minneapolis), Minnesota
Oklahoma City, Oklahoma
Beaumont, Texas
Dallas (North), Texas
Rapid City, South Dakota
Sioux Falls (North), South Dakota
Fargo (North), North Dakota
Helena, Montana
Orofino, Idaho
Everett (Eastmont), Washington
Grants Pass, Oregon
Phoenix, Arizona
Las Vegas, Nevada
La Puente, California
Palos Verdes, California
Fresno, California
Fort St. John, British Columbia
Whalley (Vancouver), British Columbia

Sponsorships would enable us to begin ork also in

Wheaton, Illinois
Minneapolis (Southdale), Minnesota
Houston (W. Spring Branch), Texas
Denver (Southeast), Colorado
Bremerton (Kitsap Lake), Washington
Robinwood (Portland area), Oregon
Costa Mesa, California
Cupertino, California

This We Plan for 1957

In the last fourteen years of accentuated Home Mission work, The Evangelical Lutheran Church has never had as many fields ready for occupancy. Fields are selected by the district president, working with the District Home Mission Committee. All field requests are then presented to the Regional Committee of the National Lutheran Council. This Committee is made up of two representatives from each of the Church bodies comprising the National Lutheran Council. When cleared by this committee, the field is opened for occupancy, and the other Churches agree not to work in the same area. The district presidents listed 121 fields as cleared and recommended for entry. 71 were classified as urgent.

But never has the Board of Home Missions in its annual meeting had to say no to so many requests for occupancy. In analyzing its available synodical budget income and Church Extension resources for 1957, the Board decided that it could enter only 13 of the 121 listed fields. These are in addition to 13 approved fields carried over from 1956. But the total of 26 fields is the smallest number for several years.

This is not all bad. The "pinch" in grant-in-aid or subsidy funds for completely new congregations is caused in part by the "success" of previously established congregations. The latter are necessarily replacing their Church Extension Loans so they can expand their facilities. In so doing they receive the full balance of their promised subsidy in a lump sum rather than over a period of several years.

But the fact still remains: 58 urgent fields will not be occupied in 1957. 108 fields in all will be denied a Lutheran witness.

Credit sponsorships by older congregations of already established young churches will release Church Extension Funds for use in some of the 48 urgent fields. Even more, sponsorship of capital funds and/or soliciting by older congregations on behalf of new fields will "reduce the unreached."

They Divided Again

Betty Westro

THE ETTRICK church is going to go it alone."

It didn't take long for news of the decision to spread through the tidy little village of Ettrick, Wisconsin, and into the nearby dairy farming communities of French Creek and South Beaver Creek. From 1951 until the night of decision in January, 1956, the Lutheran churches in the three communities had been yoked together in a three-point parish.

Accustomed to maintaining just one parsonage and paying only one pastor's salary among them, members of the three churches had come to believe it was the only way they could manage.

After all, as late as 1951 the pastor hadn't even been as close as Ettrick. There had been a four-point parish then.

Members of all three churches agreed that the 1951 realignment had been a good idea. With Pastor Luther Keay living within reasonable distance of all three churches, and with an intern assisting him, it was possible to have services every Sunday.

Services every Sunday, a variety of meetings of auxiliary groups, well-kept, attractive churches—what more could they ask?

The Never-Ending Frustration

But Pastor Keay knew that the congregations could ask for much more, and that they could have it. How could he lead them to see the advantages of another realignment?

As pastor of a "three point parish" he knew what it was like to have frustration as a constant companion. He knew what a headache it was to schedule an assortment of meetings for three different churches—never sure if his time would hold out—never sure that each congregation was getting its fair share of the pastor's time. He knew the frustration of not being able to look in often on the Sunday school.

Then there was the never-ending frustration of making sick calls at four different hospitals. People in each community favored a different hospital, so he found that he was calling at La Crosse, Arcadia, Whitehall, and Winona. By the time he had performed this circuit rider's feat, he had little or no time for home calls.

With a combined membership of almost 1,400 in the three churches, the pastor could not possibly plan an adequate program of parish visitation. He was unable to do a first-class job in one of his most important assignments.

Yes, his parsonage was in Ettrick, certainly a better arrangement than when it was a four-point parish centered in Blair. But how much better? Was it possible to know the farmers around the French Creek and South Beaver Creek churches as well as the farmers and businessmen who comprised the Ettrick congregation? As hard as he might try to maintain impartiality, a pastor would seem to favor one of the congregations. Jealousies were bound to arise occasionally.

Here were three congregations apparently satisfied to stop with a partial realignment. But two of them were surely big enough to stand alone.

In the Ettrick church there were about 360 baptized members. Many village churches this size were able to manage very well as a separate congregation. With a village population of about 500 and growing slightly, the church was likely to do very well on its own.

The French Creek Church, three miles to the west, had the largest membership of the three, with more than 600 baptized members. This was the open country church which had been carrying the greatest part of the financial load in the three point parish and gave every promise of being able to go it alone.

At the South Beaver Creek Church, seven miles to the east, there about 340 baptized members. It w open country church which had had a resident pastor, and there doubt that the congregation could age without being joined to an church. But the country churc Hardies Creek, with 280 members, expressed interest earlier in joi with South Beaver Creek in a point parish, and this would surel better than being the weakest co gation in a three-point parish.

All three churches gave every of many more years of vigorous Located in the beautiful, rolling country of western Wisconsin, the munities had a solid, stable Norwe population. Most of the members lived there all their lives and were likely to move away.

Realignment is not a strange among members of The Evang Lutheran Church in the LaCrosse cuit. Parish lines have been shi about for years. Shortages of pa and financial difficulties had ca congregations to be lumped togeth "multiple parishes." As one or the of these factors has changed, indivi congregations have realized that can serve their communities bette becoming completely self-sustaining calling a pastor to work only in community.

There are always forces which against the idea of realignment- persistence of tradition, lack of age, a reluctance to give up the "p ant" routine of services just every Sunday. Nevertheless many par have been divided in recent years, the whole area is a hot-bed for rea ment talk.

Some of the men in the Ettrick ish had served on the circuit rea ment committee, so they were cons of the trends. Pastor Keay decide use his leadership in last January's nual meetings to challenge ch

mbers to recognize their own ngth and to divide the parish.

At each of the three meetings he re- wed with the members the progress t had been made possible by the il realignment and pictured for m the advantages of a further di- ion. He gave figures to show how attendance and the financial con- outions had both improved because re were services every Sunday, then ited them to accept further respon- ilities.

The first vote was taken in the Et- k Church, and, to the amazement almost everyone, passed by an over- elming majority.

"If someone had asked me if it could done, I'd have said no," recalls ewland Twesme, superintendent of Ettrick Sunday school and a resi- nt of the community for 32 years. an see the hand of God in it."

"We decided we shouldn't just look the costs, but also at the benefits," adds. "We owe the Lord something, d not just the left-overs."

After Ettrick had voted to call a stor of its own, the French Creek ngregation took similar action. There s some sentimental reaction against anging the parish lines, and some the more cautious members ex- essed doubts about the financial wis- m of the move, but there was no rd-core opposition.

With its two partners setting up o for themselves, South Beaver eek considered possibilities for tying with another parish. They invited ardies Creek of the Galesville parish another discussion of the proposal hich had been considered earlier, and embers of the two congregations ted to join in one parish.

o Right Man for Each Church

As is usually done in a parish re- gnment, Pastor Keay resigned, so t each parish could call a new pas- who had had no part in the dis- ssions leading up to the action.

There was surprisingly little trouble finding men for the three jobs. The ev. Henry Lease agreed to come to ench Creek; the Rev. Harry Walker the South Beaver Creek-Hardies eek parish; and the Rev. Wallace s to Ettrick.

It was agreed that Pastor Walker could serve his two-point parish very well from the original parsonage in Ettrick. Because he would not be located in the heart of either community, he could serve both impartially.

At both French Creek and Ettrick, plans for new parsonages were made, with members agreeing to help with volunteer construction work.

French Creek had a minor disagreement on the location of the parsonage. Some members felt that they should build it in the village because "pastors don't like to live in the country any more."

But the new house was built just a few quick steps down the hill from the church, a decision which has the approval of Pastor Lease.

"A pastor should live in the community he serves," he says. "If a man is unwilling to live in the country I doubt that he'd be the right man."

The realignment in the Ettrick area is still in its infancy, but a visit to the communities involved gives some clues as to what has been accomplished and what it will mean in the years ahead.

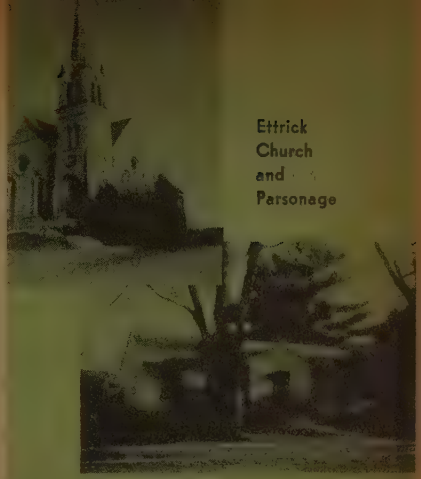
Although all three pastors are new to their jobs, they have already drawn some conclusions about the effects of the realignment and are willing to talk about it. All three pastors agree that it won't mean a spectacular numerical growth. In a country where the population is decreasing slightly it would be unrealistic to expect this.

They also agree that it won't mean an expanded program in the sense that a congregation starts a rash of new organizational activities to fill up the pastor's schedule. It does mean he can do a better job of the Church's basic business—bringing the Gospel of salvation to the community—visiting the people, getting to know them, leading them to a deeper faith in Christ.

Pastor Walker, a soft-spoken man with a humble manner, is just getting to know the farmer members of his newly formed two-point parish.

"The people at South Beaver Creek seem to like the new arrangement," he said. "They feel that they can do better work. In the three-point parish, they were the smallest church, and the farthest away from the parsonage."

He points out that members of the two congregations are even interested in doing some things together.



Ettrick Church and Parsonage

French Creek and Parsonage

Hardies Creek Church

Parsonage

South Beaver Church

Pastor Lease is a tall, dark-haired man with a warm affection for rural people. He welcomes the chance to serve the French Creek congregation after working in a two-point parish at Highland, Wisconsin, and in a five-congregation parish in northern Minnesota. In areas where it can be managed, he believes parishes should be divided as soon as possible so that each pastor serves just one congregation.

"A pastor can serve better in this kind of set-up," he points out. "There isn't repetition of the same work, so there's time for better visitation."

Recalling the scheduling headaches in multiple-congregation parishes, he observes, "The work you don't get done is harder on you than the work that you do."

Pastor Lease also thinks that a pastor should have time for his own spiritual growth. "In multiple parishes, I had almost no quiet time. I was so busy as an errand boy that I had little time for Bible study and meditation."

"Pastor Keay gave bold leadership in bringing about the realignment," he adds. "Now the whole area is in test. If we pastors can lead the people to discover for themselves the advantages in realignment, any opposition will die."

In the Heart of the Parish

Ettrick's new pastor, the Rev. Wallace Aos, is also an enthusiastic booster for his one-church parish. He likes the freedom from scheduling frustrations, the chance to keep in better touch with the Sunday school, the less cumbersome administration.

But most of all he appreciates the fact that a pastor can live in the heart of his parish. He points out that in a multiple parish a pastor tends to become closest to those living near the parsonage, but he doesn't really have time, even for them.

"The people that a rural pastor meets at the postoffice or in the hardware store are his mission field," Pastor Aos points out, "and he must have contact with his mission field."

Take a casual journey around his "mission field" with Pastor Aos, and you begin to sense how the members of his congregation feel about the realignment.

Drop in at the village blacksmith

shop and have a chat with Ben Erickson. Ben, a husky fellow in a black skull cap, takes an occasional breather from his routine blacksmith's chores to make religious symbols in wrought iron for churches in the area.

"I can't remember the people ever being so closely tied together as now," Ben observes. "We didn't feel quite big enough to go alone, but once the decision was made we all got behind it."

Is there still work to be done?

"Well, there aren't too many unchurched people in the community, but we still expect it to move," he says with an easy grin. "A lot of us who are already members still need plenty of work."

Stop to talk with Mrs. Vivian Peterson at the village locker plant, and she'll tell you she thinks realignment was a good idea.

"The pastor is in and out of the business places a lot more," she says. "He has more time for individual members."

"It's the greatest thing yet," says Banker John Kamprud. "At first we didn't think we dared to go any further than the first one. We were afraid of stepping on somebody's toes. I don't think it costs more. It keeps us going to have the pastor there to push."

The building of the parsonage at French Creek makes it easy to find the members. A group of the French Creek men are in the Ettrick lumber yard, buying some materials.

"Yes, there was some sputt when the realignment was first posed, but nothing serious," the say. "We think it will be good fo congregation."

A group of their wives, dresse blue jeans and kerchiefs, are wo at the new parsonage, sanding and ishing the woodwork.

"Some of the farms in the are very small, and the farmers a wealthy, but we think we'll get a all right," one of them says.

Speaking with Mrs. Harry Joh as she washes eggs, you learn things are going well for her S Beaver Creek congregation and Hardies Creek congregation.

"It's always hard to change," Mrs. Johnson, "but we think going to like it. We're all farmer we get along fine."

But you get the best idea of th sults of the realignment by visiting of the churches on Sunday mor You see the booming Sunday sc You note that most of the children stay for worship service. You are pressed by the fine attendance, the choir loft, the size of the offering

And at the end of the servic you shake hands with the pastor walk out into the sunlight, you the people around you say, "Isn wonderful, having our own pastor here?"

e people in Truman, Minnesota have never met people in Massapequa, Long Island, but they ught a vision and helped a new congregation

TO WALK ALONE

Russell B. Helgesen

Every congregation has its significant lestones—not least in the life of a w congregation is that day when it cut loose from its "mother's apron ings" and begins to walk alone. In me Missions we call it "re-financ-g."

It was on August 5—just 39 months er its first worship service—that an-uncement was made that St. John's theran Church was no longer a me Mission congregation. On that iday St. John's was commissioning first foreign missionary couple to supported by the congregation. The y behind this announcement is a illing one—an unusual story, though s being reenacted often and in many ces. It is the tale of men and women great faith; men bound and con-ined by that impelling love of rist; the story of an old congregation t caught a new vision and helped ew congregation to walk alone. It pened this way.

St. John's was established by the De-tment of Home Missions of The ngelical Lutheran Church in 1953. pical of many a new congregation, could hardly be called an ELC con-gation. True, it had been established the Home Mission Department, is nember of the Synod, supports its ssions and uses its programs, but of 1,100 members, only 35 have come n the ELC. Its membership has come from 18 different denominations and seven Lutheran Synods—one-half the adults have been received by confirmation and baptism; they come from 28 states and 13 foreign countries.

When it became known that the Home Mission Board needed the funds invested in St. John's to bring the Gospel to another community, these people sought in earnest to secure a commercial loan with which to repay the ELC. One banker after another shook his head. Though the congregation presented a favorable financial history and a satisfactory plan for loan repayment, the financial world looked upon this as a "poor risk." Of the $80,000 needed (on property valued at $125,000) one "adventurous" bank offered a loan of $65,000.

At this point the Home Mission Board stepped in and agreed to help find a "sponsor"—an established congregation that would be willing to borrow the additional $15,000 needed and loan it to St. John's so it could return its funds to the ELC.

The scene now shifts to Waverly Lutheran Church, Truman, Minnesota —a rural congregation numbering 412 souls. We don't know what Pastor Robert Onkka said to his people nor what the congregation's leaders had to say, but we do know that through it all was moving the love of Christ and a deep concern for the extension of His Kingdom. As the congregation voted to "sponsor" St. John's, someone must have said, "This is ridiculous! We have never even seen those people on Long Island, N. Y.; what assurance do we have that we will ever get this money back? We'll probably have to end up paying it out of our own pockets." And true enough they hold no security on this loan—only the solemn pledge of Christian brethren.

Can you sense the awe that came over the people of St. John's and the new and powerful bond of Christian love established as the announcement was made that the officers of Waverly Lutheran Church (men whom we had never met) had personally signed notes for $15,000 to make money available to complete our refinancing!

Somewhere in America today there stands a new church—it's just a simple one and it's only the beginning, but there the Gospel is being preached to hungry souls; there children are being baptized and instructed and there the Word is a "lamp lighting their pathway of life." This is the church that came because some of God's people in Minnesota loved other of His people in New York enough to help them do something they could not do themselves. This act of love didn't cost them a penny but it will bring eternal rewards. This could be reenacted by YOU.

The ELC's Yo

What happens when a new ELC chur
of Grace Lutheran Church in Bloomin
story of the ELC's youngest church, org

Pastor James D. Christensen came
Eau Claire, Wisconsin, where he had
young congregation too (13 years ol
Christensen and a parish worker provi
on people in the community, gatherin
in the new church. Arrangements were
for the first service on November 3 and
10. An Episcopal church, also meeting

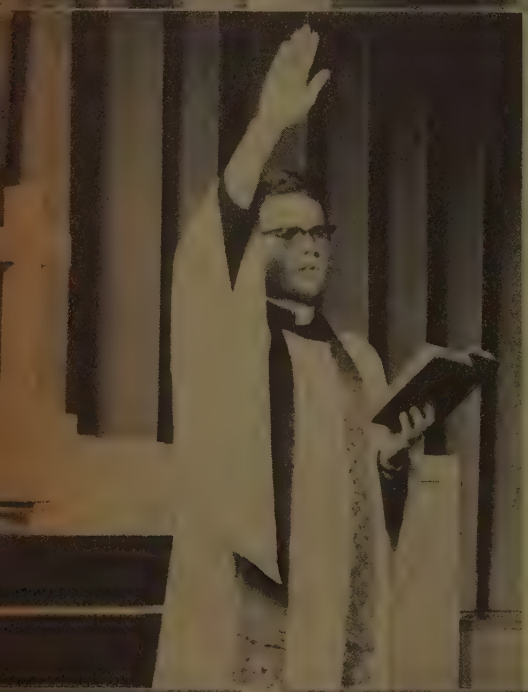
1. Survey information cards are studied.
2. "Here's a Sunday school teacher!"
3. The parish worker calls from house to house.
4. The contractor and pastor inspect the building.
5. Grace Church's first unit is almost finished.
6. The first offering is dedicated.

7-8. Sunday school classes meet around tables in the cafeteria.

Church

sé pictures of the founding
th of Minneapolis, tell the
riday, Feb. 1.
in September, 1956, from
Hope Lutheran Church, a
ls were spent by Pastor
Mission board in calling
who expressed an interest
e use of Cedarcrest School
hool sessions on November
olunteered to let the new

9. "Let's sing 'Jesus Loves Me'"
10. "The Lord Bless Thee an Keep Thee"
11. "Come again"
12. Pastor and family leave th school building after the fir service.



Lutheran congregation use their altar and organ. Minimum worship and office equipment are provided for every new church by the Home Mission board.

Sunday school teachers, ushers, pianists, and an organist were drafted from the "prospect list," and the new church was ready to begin. One hundred and eleven attended the first service. Sixty-four children came for the first Sunday school session. Grace Lutheran had begun to function. Since those first days, the church continues to grow in numbers and effectiveness. A new first unit church is nearing completion.

This same story was repeated in 39 spots in the United States and its territories in 1956. Others will experience it in 1957. Thus an ELC church is planted!

Photos by Rolf Hofsta

HOME MISSION BOARD, DISTRICT PRESIDENTS, AND HOME MISSION STAFF—Back row: Pastors Ansle Severtson, Sterling Simonson, R. C. Teslow, John Groettum, Arthur Swenson, Dr. A. E. Hanson, Mr. Erling Haugo—Chm. of the Board, Dr. E. C. Reinertson, Pastor M. C. Austinson, Dr. Gaylerd Falde, Pastors G. Williams and C. W. Solberg, Dr. Loyal Tallakson. Center: Drs. V. T. Jordahl, H. L. Foss, P. S. Dybvig, F. A. Schiotz, Mars Dale, and L. A. Pierson. Front row: Pastors Jerrold Moilien, T. A. Thompsen, Herbert Hanson, Clarence Solberg, and Dr. R. A. Daehlin. Absent: Mr. Merrill Moline and Pastor A. A. Berstad.

1956 Sponsorships

SPONSOR	BENEFICIARY CONGREGATION	AMOUNT	TYPE
Estherville Circuit (S. Central Distrct)	Calvary Fort Worth, Texas	$ 35,000.00*	FU, S, P
Our Savior's Osage, Iowa	Fortuna Fortuna, Calif.	55,000.00	FU, S
Immanuel Forest City, Iowa	Calvary Modesto, Calif.	50,000.00	FU, S
Badger Badger, Iowa	Faith Arcata, Calif.	50,000.00	FU, S
Trinity Bismarck, N. Dak.	Luth. Ch. of the Cross Bismarck, N. Dak.	10,000.00*	FU, S, P
Bethlehem Tacoma, Wash.	Midland Tacoma, Wash.	65,000.00	FU, S, P
Selbu Lutheran Lacrosse, Wash.	Faith Kamiah, Idaho	12,000.00	Church
Bethlehem Kalispell, Mont.	Calvary Kalispell, Mont.	50,000.00	FU, S
Montevideo Circuit (S. Minn. District)	Roseville, Minn.	80,000.00	FU, S, P
Grace Preston, Minn.	Gloria Dei Rochester, Minn.	25,000.00	Refinancing-Expansion
Waverly Lutheran Truman, Minn.	St. John's Massapequa, N. Y.	15,000.00	Refinancing
Trinity Lutheran Madelia, Minn.	Grace Palo Alto, Calif.	21,610.00	Refinancing-Expansion
Bethlehem Grand Marais, Minn.	Shepherd of the Hills Hopkins, Minn.	20,000.00	Refinancing
Grace Watertown, S. Dak.	Resurrection Redondo Beach, Calif.	35,000.00	Refinancing
First Volga, South Dakota	College San Diego, Calif.	25,000.00	Refinancing
Immanuel Evangelical Milwaukee, Wisconsin	Immanuel Muskegon, Mich.	20,000.00	Refinancing
Minnesota Businessman		2,500.00	Assist
Iowa Businessman	Immanuel	3,000.00	Refinancing-Expansion
Oregon Housewife	Bremerton, Wash.	3,000.00	
	TOTAL	$577,110.00	

Key: FU—First Unit
S—Site
P—Parsonage

*Additional Sums Voted and reported in 1955.

Introducing Otto Hesla...

The Board of Home Missions is happy to announce that beginning January 1, 1957, the Reverend Otto E. Hesla of Houston, Texas, joined the Home Mission staff in full time service. He replaces the Reverend Herbert A. Hanson, who accepted a call to become assistant to the president of the Eastern District.

Pastor Hesla will serve as regional director in the Eastern and South Central Districts, representing the Board of Home Missions in these two districts, especially in setting up the new congregations. The other two regional directors are Pastor T. Arnold Thompsen in the Southern Minnesota, South Dakota, and California districts, and Pastor Clarence Solberg in the remainder of the districts of our Church. Another staff member, Mr. Merrill Moline, works in the field of refinancing.

Pastor Hesla is a graduate of St. Olaf College and Luther Seminary. After a short term of service on the mission field in China, he served as pastor in Steven's Point, Wisconsin, Chicago, and Minneapolis.

In 1951 he accepted a call from the National Lutheran Council, Division of American Missions, serving as pastor in its ministry to temporary communities in South Carolina. Later he travelled throughout the country in the interest of that work.

In 1954 he acceped a call to start a Home Mission church in Houston, Texas. Under his leadership, Holy Cross Lutheran Church is well established with fine property and a good congregation fully capable of carrying their entire program effectively. The first unit church that was built under his direction has already won three awards for its outstanding beauty.

Pastor Hesla and his family will reside in Houston, Texas, until summer, when they will move to Minneapolis.

It Can Be Done

Harold B. Kildah

THE FIFTH SUNDAY AFTER EPIPHANY

February 10, 1957

Text: Matthew 12:31-35

Faith? Yes, it has within it the capacity for tremendous growth. That's what the Lord said, and I see no reason for doubting His Word. He was using common illustrations—mustard seed, a bit of yeast—but with these common things He was teaching a profound truth. That was like Him, wasn't it? He was wont to use as teaching aids the little, homely, native things that surrounded the citizens of His time, and through such homely things convey the eternal truths of the Kingdom of God.

But basically, the Lord Christ was intent upon bolstering faith, strengthening faith, building faith into a strong means of life and living. To go through life with a downward look, and always to shake the head in that hopeless manner as if to say, "Woe is me" is to be defeated at every turn—when for the Christian, victory is the commonest form of experience. Why settle for less than a victory, friend, when victory is at hand?

Isn't that what Christ was saying? You have God, you have the Spirit, you have the cross in the background of life and you have the gift of "hope that maketh not ashamed" always within your heart—all of this and the motivation of the Word of God that directs the mind and leads the hand to the performance o those things which are pleasing in the sight of God Faith may begin as a small and insignificant quality hardly recognizable in life. But given the trellis o God's Word on which to grow and reach heavenward it will become strong—so strong that its contagiou spirit will catch and hold the hearts of others much a yeast penetrates the whole lump of dough into whic it is placed. And more than that, it is becoming of th Christian to be as that leaven, living in society, no simply stomping up and down, but letting faith do it work in word and deed until others "see the good work of Christian life and be drawn to glorify God."

Don't kill it, friend—the faith that you have. Don let it be maltreated by disregard. You have it—cultivat it, use it, and let it grow. It can be done.

There is a world still to be won. There is a neighbo still to be seen (strange how easy it is to give a dolla to foreign missions, but how hard it is to see tha neighbor). There is a service to render, a task to b done, a word to be spoken, and a prayer to be prayed and always there is the business of strengthening you own faith as you let the Spirit speak into your spiri You will grow strong—through proper cultivation an proper use of the gift of faith. It can be done. This the lesson—it can be done. Amen.

Meditations for the Family Altar

J. R. Hestenes

TOWARD SEPTUAGESIMA SUNDAY

The Epistle: I Corinthians 3:7-15

The Gospel: Matthew 19:27-30

Monday, February 11
TRAINING

Read I Corinthians 9:24-27

Every athlete exercises self-control in ll things. They do it to receive a perish-ble wreath, but we an imperishable.

If you happen to be a good athlete, ou don't stay one without observing the ules of training. You have to watch your iet, get plenty of sleep, keep your body n tone, and avoid any and all things hat tend to damage your health. If you reak the rules of training it will show nd you won't be the athlete you could e.

Of far greater importance is the train-ng that applies in the spiritual realm. 'ou aren't merely all out for "first place," r breaking the record, you are running o obtain the prize of salvation. It is estowed on you the moment you are ommitted to God, of course, but in a ense, it is conditional. It depends on our continued life in the faith. You lon't carry the crown through life; you eceive it at the end of the race.

Training is the answer to staying in piritual condition. Read the Word, pray, ommune, serve. These are the rules.

✚

Tuesday, February 12
OUR GENEROUS GOD

Read Matthew 20:1-16

"Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?"

Some of these men were complaining. They had worked much longer than the others and yet everybody was being paid the same. This simply did not make sense, and they were not going to let it go without saying something about it. In answer they got: "Am I not allowed to do what I choose with what belongs to me?"

Being human, this also is a part of our way of thinking. We sort of keep track of what God owes us! So many years of service, the times we outdid ourselves to do something big and extra nice! Walking the way of righteousness ought to add up to a big credit with God. Therefore, we have so much more coming than those who hang around the fringes, barely lifting a finger for God, or the Church, or anybody else!

But you won't think that way if you are willing to admit that God doesn't owe you a thing. You are a sinner, saved by grace. You are thankful that God *is* generous.

✚

Wednesday, February 13
IN SIGHT OF GOD

Read I Corinthians 3:7-15

So neither he who plants nor he who waters is anything, but only God who gives the growth.

Those Christians at Corinth had made a bad slip when they fell into the error of jealousy and strife. They were like bickering children. It seems as though some were insisting that they were of a better stock since they "belonged" to Paul, while others "belonged" to Apollos. To have joined up while Paul was there was better, they were arguing than to have come in when Apollos took over.

Paul took care of that nicely by letting them know that neither he nor Apollos were anything at all. He wasn't fishing for glory. God is the one to whom glory should be given. If Paul and Apollos were instruments in God's hands, each time God gained another believer because of them, God be given the glory.

God's children remember always that in faith all differences fade. There are only the lost and the saved. Give God glory for His gift of salvation in Christ.

✚

Thursday, February 14
AND THEN . . . ?

Read Luke 10:38-42

And a woman named Martha received im into her house.

How brightly this story begins! Mar-ha, so far as we know, owned this house. She received Jesus into her home. This tory has an excellent beginning. It drops big hint as to what you are to expect. There have been many homes that have ept the door shut against Jesus. They ave remained cold and lifeless. But here we have Jesus entering the home of Mar-ha, who ushers Him in, and then. . . .

What happened? She promptly left Him. She became frightfully busy in the ther end of the house. Pots and pans ang a song of fevered activity and all was hurry and bustle in the kitchen, with now nd then a peek into the parlor to see ow things were with the guest. Then, wiping her hands with her apron, she dashes in to ask Jesus to reprove her lazy sister.

Poor Martha! She lost sight of the fact that Jesus came to her house, not to be given, but to give. She had things backwards. God help us to accept, first.

Friday, February 15
HOLD YOUR GROUND

Read Philippians 3:7-16

Only let us hold true to what we have attained.

How familiar is Paul's statement: "I press on toward the goal for the prize of the upward call of God in Christ Jesus." Always onward, gaining ground with each step. He's making it very plain that this is not an effortless walk through the park, where you are killing time for lack of something better or more interesting to do. Every inch you have to fight for, and that's the way it will be for you all the way to the end of your course. Then, Paul says, hold onto the ground you have gained.

Getting ahead is far more important in the spiritual life than in the financial or the social. Here, if you lose ground, you are in danger. Losing ground against Satan is always serious.

How can I hold ground against the enemy? It is not an impossible thing to do. To stand firm is possible for all who take their stand with God. God gives power and vision to all who set out for the goal.

Saturday, February 16
YOUR PLACE

Read Matthew 25:14-30

"Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master."

When you and I stand before our Maker, we will not be judged on what we did not do about things that were not our assignment, but we will be judged on what was our responsibility.

It may be that I have been put in charge of "a little" in this life. With God that little is never small. It has great possibilities and consequences, and I am responsible for what happens to it.

My place in this life is important. God wants me to serve Him as I am and where I am, and what I have been given to do matters greatly. I am answerable to God for it.

God will not ask me, "Why did you not go to Japan and preach the gospel?" It is likely that I was not called to do that. But He will ask, let us say, "Why did you not pray for the success of the Gospel among men?" Make much of the little!

THE CHURCH in Today's World

Mackensen Interviewed in Chinese Prison

The Rev. Paul J. Mackensen of Baltimore, Md.—the only Lutheran missionary still held by the Chinese Communists—was the first person interviewed by an American correspondent who entered Red China in the face of the State Department's effort to ban such coverage.

The 32-year-old Mackensen, who will complete a five-year prison sentence early in March for alleged espionage, was quoted as saying that he is uncertain whether he will return home to his father, also a Lutheran pastor, and his mother, both in their 70's.

"I believe religion in China is stronger than ever before," Mackensen said, according to William Worthy, a staff member of the Afro-American of Baltimore and special correspondent for The New York Post.

In his story, which the Post granted the NLC News Bureau permission to use, Worthy stressed the drastic restrictions under which the interview took place.

He said the interview in the Shanghai jail was granted on the shortest notice late on Wednesday afternoon, Jan. 16, after a discouraging prospect. Visiting days are the first and third Tuesday of the month and Worthy did not reach Shanghai until Tuesday, Jan. 15.

Also, he said, 11 rules which included a ban on discussing Mackensen's case were handed to him before the interview, which lasted a half hour and was carried on in the presence of English-speaking prison personnel.

The regulations, read in Chinese and then translated on a typed sheet, included a ban on passing messages, one visitor at a time, and a limit of one visit monthly by one person.

Worthy said Mackensen is living in a house, unheated like the entire prison, inside the walls of a large compound with five Roman Catholic priests and an American business man. Three other Americans are also in Red China, but Mackensen does not know their whereabouts, nor does he know the others' hopes or expectations of release.

"I myself will be happy if I am released when my sentence is up March 7," Mackensen said with a smile which, Worthy related, "held throughout the interview except when he glanced at the jailer and declined to discuss the Chinese personnel in the house or whether he had confessed."

"The Chinese have helped me to see the changes in their country, but there has been no pressure to change my beliefs," Mackensen said. "The British charge d'affairs in Peking notified me of the Geneva agreement on prisoners, but I have not asked to see him since there is no reason."

The "New China"

Last spring all seven were taken on a month-long train trip around the cities and countryside "to see the new China," as reported by the NLC News Bureau last August. The 3,000-mile tour lasted 24 days.

Mackensen told Worthy he was greatly impressed with the improvements in the people's condition and the popular support for the regime. According to Worthy, "he uses the standard Chinese time of demarcation—pre-Liberation and post-Liberation."

Other religionists in the prison house get Franciscan and other church literature, but Mackensen has not asked for any and has not made direct contact with the Board of Foreign Missions of the United Lutheran Church in America, for which he came to China in 1948.

The correspondent's report noted that the Chinese government's "reasonableness, kindness and consideration" were constantly recurring themes in Mackensen's conversation.

An Eerie Session

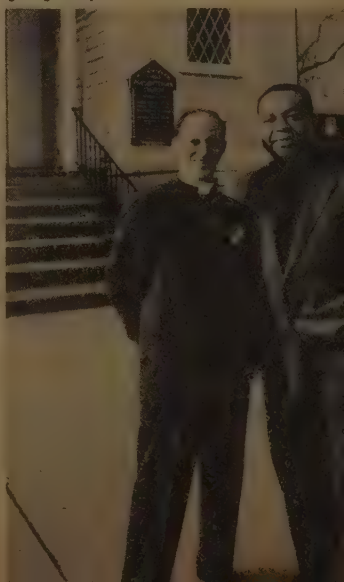
Worthy got a firm five-minute warning at the end of 25 minutes and the immediate termination of the interview at the half hour, which he described as an "unforgettable, even eerie session."

Mackensen told the correspondent he had his own books and Bible, which had been forwarded from his previous jail after some delay, but he was glad to hear that Worthy had brought Everyman's Library copies of Dostoevsky's "Brothers Karamazov" and "Pilgrim's Progress," which John Bunyan wrote in jail.

Mackensen said he had read the latter book years ago at St. Olaf College in Northfield, Minn., from which he graduated in the class of 1945, and was glad to reread it.

There was no guarantee Mackensen will see the books as the deputy superintendent took them and said they would be considered and a decision

NEGRO LEGISLATURE CHAPLAIN—The Rev. Simon Peter Montgomery, pastor of Old Mystic Methodist Church, who was elected chaplain of the Connecticut State House of Representatives, is the first Negro to hold that post. (See Lutheran Herald, Jan. 22.) He is shown with the Rev. Harold G. S. King, of Farmington, Conn., the outgoing chaplain.



ade whether to turn them over to the
issionary. Worthy pointed out that
had bought them a few minutes
rlier on the way to the jail at the
ommunists' own international book-
re.

A member of the American Luther-
Church, Mackensen was called as a
issionary of the ULCA in 1946. He
ent to China in 1948 for a year of
udy at the School of Oriental Lan-
age and Culture in Peiping, then
gan his ministry at Tsingtao in 1949.
When the Communists took over the
a in 1949, Mackensen elected to re-
ain at his post. In 1950 he asked for
rmission to leave Red China, but his
quest was refused. Shortly before
idnight March 7, 1952, he was ar-
sted, accused of espionage and sen-
nced to five years in prison.

om the Missionary's Father

The Rev. Paul J. Mackensen, Sr., is
ill holding out hope" that his son
ll decide to return home when his
ison term in Communist China is
er.

The senior Mackensen, who will be
in February, told the New York
st in a telephone conversation from
s home in Baltimore, Md., that "we
ep hoping and praying—and others
th us—that when the time comes he
ll come back."

"No doubt they [the Chinese Com-
nists] have informed him of some
ings in their own way," he said.
They are trying to put their best foot
rward after all, and make a good
pression on him. We're just marking
ne."

He said it was "fine to hear from
ul again," although he has been re-
iving a letter a month.

SCRIPTURES FOR HUNGARIANS—The Rev. Richard Ellingsen (left), secretary of the American Bible Society and pastor of The Evangelical Lutheran Church, offers Hungarian Scriptures to refugees at Camp Kilmer, New Jersey, where the escapees are being processed for resettlement in the United States (see story).

Scripture for Hungarians

Presses in many parts of the world have been put to work to provide Scriptures for desperate and homeless Hungarians.

The interesting tale of fulfilling this need began for the American Bible Society and its affiliates in Europe with the revolution in Hungary in October. Convoy trucks that went into Hungary with food and clothing for the needy came back with the request for Bibles!

Communist controlled presses had limited Bible production, and the supply was exhausted. Then when the rebellion failed, and refugees began crossing into Austria, all available supplies of Hungarian Scriptures in Western Europe were rushed to Vienna for free distribution there. But the several thousand Bibles available were not enough for the more than 100,000 refugees.

Immediately 60,000 Gospels of John in Hungarian were sent from the United States and 100,000 Gospels of Luke and John were off the Swiss presses by December 15. Every Hungarian refugee in Austria was offered the chance to read the Christmas gospel in his own language!

Presses in England expect to produce 20,000 Testaments in Hungarian and presses in Holland will print 30,000 Testaments and 15,000 Bibles by March 15. Six countries and four Bible societies are making it possible to carry on a program like the one at Camp Kilmer, N. J. where every refugee is presented with a Hungarian Bible or New Testament. These Scriptures are eagerly received, states the Rev. Richard Ellingsen of New York, who is responsible for the distribution.

ght Lutheran Synods Plan Joint Education Program

Representatives of eight Lutheran
nods, including The Evangelical Lu-
eran Church, took the first official
ps in Columbus, Ohio last month
ward the merging of their parish
ucation programs.

They adopted in principle the ob-
ctives for a joint board and joint staff
progressively take over the functions
parish education in all of the co-
erating Churches. They elected a di-
ctor and other officers and approved
budget of $44,900 for 1957.

All Churches involved are members of the National Lutheran Council and include the ELC, United Lutheran Church in America, American Lutheran Church, Augustana Lutheran Church, American Evangelical Lutheran Church, United Evangelical Lutheran Church, Lutheran Free Church, and the Finnish Evangelical Lutheran Church (Suomi Synod). Together these churches represent two thirds of all Lutherans in the United States.

The joint project is expected to result in new literature for the home, Sunday school, vacation church school, weekday church school, and catechetical classes, as well as new methods of leadership and leadership development. If the project continues, it is expected that within 10 years church school students in all participating groups will receive their Christian education from the same text books.

Dr. W. Kent Gilbert III, of Philadelphia, staff member of the ULCA board of parish education, was elected director of the cooperative program.

Representatives of the ELC at the organizational meeting in Columbus were the Rev. Edward Nervig, Aberdeen, S. Dak.; the Rev. O. G. Birkeland, Whitehall, Wis.; and the Rev. J. T. Stolee, Hibbing, Minn. All are members of the Parish Education division of the ELC Board of Christian Education and will serve as permanent representatives of the ELC on the joint effort. Dr. Sidney Rand, executive director of Christian Education and Dr. C. Richard Evenson, executive secretary-elect of Parish Education of the ELC, also attended the Columbus meeting. Pastor Nervig was named vice chairman of the new joint program.

Amendments to the constitution of the new cooperative venture were presented by representatives of the three church groups planning to merge soon, the ALC, ELC, and UELC. These amendments, which will be acted upon in September, seek to clarify the place of the synodical parish education boards in relation to the new cooperative board and its staff. "The amendments would allow each synodical board freedom to act outside of the joint program in areas where an individual board considered it necessary to do so to serve its own church," Dr. Rand stated. "It is our feeling," he said, "that although the ELC synod convention last summer authorized this intersynodical program, it did not authorize a program whereby our own board would relinquish all its responsibility for parish education to the cooperative board."

Congregation Gets Salk Vaccine in Church

Members of the Wynnewood Presbyterian Church in Dallas, Texas, went to church to get shot—with Salk anti-polio vaccine. Some 300 adults and children marched into the church offices following morning worship services to take part in the mass inoculation program.

The Rev. Daniel A. Baker, pastor, was responsible for the plan to get whole families immunized against the dread crippling disease. "I think this is a good and proper concern for the Christian Church," he said. "Our Lord spent a good deal of His time while on earth healing the sick and making the lame to walk."

Ready to receive the patients were three doctor-members of the church who had volunteered their time to administer the program. They are now completing plans to give the remaining two shots which will make the vaccine thoroughly effective. The congregation will again receive the other shots at the church.

Hungarian Patrol Seizes American Lutheran Youth

Both government and church officials have been asked to help secure the release of a young American Lutheran student who was arrested by a Communist patrol inside Hungary while trying to help exhausted refugees across the border into Austria.

Richard Roraback, 26, Dobbs Ferry, N. Y., and a Norwegian student, Einar Roos, 25, of Oslo, also believed to be Lutheran, were seized on January while working as voluntary helpers the International Rescue Committee.

According to eyewitnesses, the tw students had crossed into Hungary help exhausted refugees reach freedo in Austria. A Hungarian patrol a peared and arrested them a few hu dred yards inside Hungary. Since the no word has been received as to the whereabouts.

Roraback is the son of Mr. and Mr Emory R. Roraback, who are membe of the American Lutheran Church congregation in Dobbs Ferry. His f ther told the press that a decision "help himself by helping those wh needed more help" led to young Ror back's arrest. He had become engage to a fellow student at the University Paris, where he is working for a ma ter's degree. Shortly before Christma his fiancee died of leukemia. Aft spending the holidays with her famil he volunteered to help Hungarian ref gees and was sent to Austria.

Names in the News

. . . A Roman Catholic priest, *th Rev. Stephen V. Labaj,* of Racine, Wi has been named an arbitrator for th U. S. Mediation and Conciliation ser ice, which means he will be called in part-time service to arbitrate labo management disputes throughout th country.

. . . *Prince Wann Waithayakon* Thailand, president of the United N tions General Assembly, was honore in New York recently by the board foreign missions of the Presbyteria Church, U. S. A. for his contribution world understanding and good wil

. . . Secretary of Agriculture *Ez Taft Benson,* who is a leading Mormo official, delivered one of the major a dresses during Religion-in-Life week Ohio State University in Columbus la week.

. . . *The Rev. Cecilio Arristia,* d namic young Cuban evangelist, h been named to head a Latin America wide evangelism program sponsored b the National Council of Churche Committee on Cooperation in Lati America. The program will includ preaching and training institutes f Latin American pastors and laymen o visitation evangelism.

ALTAR IN A HELICOPTER—Worship services conducted by chaplains of the armed forces are often in strange places and under unusual circumstances as is evidenced by this picture. Here Protestant Chaplain (Maj.) John W. Hary, Jr., conducts a service from a helicopter on the field in Germany. RNS Photo

bbying Isn't All Bad

Lobbying is not necessarily bad," Dr. Robert Van Deusen of the ional Lutheran Council to a group our Lutheran young people recently Washington. "It all depends on the to which it is put." A number of American church groups have paid resentatives in Washington, not so ch for "button-holing Congressmen" trying to influence legislation, as supplying needed information on ters in which both state and church concerned. Lutherans are deeply rested in refugee service, world re- efforts, and foreign missions. In best interests of these activities, they st deal with Congress and with ernment agencies. This they now being careful to avoid any of the stionable practices generally associ- with the term "lobbying."

is interesting to make a compari- of the activities of the churches in field with those of other large anizations in our land. According he *Congressional Quarterly's* tabu- on, some 257 lobbies were officially istered and recognized as operating Washington during the past year. eir operating expenses were reported being $3,200,000. The American ociation of Railroads, the American eration of Labor, the Congress of ustrial Organizations, the National eration of Postoffice Clerks are d as some of the most active. Our ious farm groups are also well rep- nted and well supported financially, they have been extremely active recent months—the American Farm eau, the National Farmer's Union, National Grange. Our big indus- s are also looking out for their cial interests, but their lobbying ncies are not listed among the big in the field. Neither are the agen- representing our schools, univer- s, and educational institutions. Was he lack of properly aggressive lobby ncies supplying needed information caused the past Congress to fail onspicuously to provide aid for Fed- education?

The Lutheran Church can be proud its official representation before the ernment in Washington. Churches he National Lutheran Council join with the Lutheran Church—Missouri Synod, and a divided church presents a united front in its headquarters, the Lutheran Church Center. Here trained and capable men, headed by Dr. Van Deusen, give information regarding the interests of Lutherans at home and abroad. You can call it "lobbying" if you will, but please do not read a bad meaning into it!

Population Problems

The human family is increasing too rapidly. Our world is becoming overcrowded. There isn't food enough to go around. Something explosive is bound to happen as the world is called upon to feed 100,000 new mouths every single day in the year.

Dr. George Beadle, retiring President of the American Association for the Advancement of Science, recommends that the birth rate be decreased compatible to the resources of the earth. Lower birth rates, after a while, make for prosperity, better health, better education, and more peace. The hungry masses, says Dr. Beadle, are easily led into war by power-hungry charlatans. Dr. Fairfield Osborn of the New York Zoological Society speaks along the same lines. Man is intelligent enough to cut down the birthrate, but somehow he doesn't. He could increase the food supply, but he doesn't. He simply goes on multiplying while the natural controls of starvation—disease and war —are no longer effective. There is little hope that voluntary birth control will help. The future appears dark.

What answer shall the Church give to this problem? There can be little doubt as to the correctness of the general analysis given. The figures appear to verify it. As for increased difficulties and dangers arising from overcrowding, these seem to be as real as the scientists say they are. But the solution —what and where is it? Is birth control the answer? Voluntary birth control? Enforced birth control? What say our church leaders, our theologians, our men of God in response to the cry of despair our scientists raise? What are our pastors, as marriage counsellors, telling young couples?

Too often the Church has been silent in matters of this sort. We are glad to report that, under present pressures, this is not the case. At recent conventions special committees have brought in reports and recommendations covering marriage, divorce, birth control, and related matters. Some excellent guidance has been provided to meet the existing problem and will, no doubt, be given our people in due time. Our scientists report the future as dark. We do not believe it is as dark as they say.

A Health-Minded Nation

Ours is a health-minded nation. The rapid growth of voluntary health insurance proves the claim. Health insurance plans have mushroomed in the last few years. They now cover 110 million Americans. They provide coverage costs for 50% of all hospital fees, 38% for all surgery fees, 25% for all obstetric fees and 4% of all other doctors' bills. These are the figures provided by the *National Opinion Research Center* through its Health Information Foundation and they are offered in a recent report.

Medical costs have been mounting at a terrifying rate. We do not have the latest figures available, but we do know that three years ago the cost to our country was already in excess of ten billions of dollars annually. It is probably close to fifteen billions at this time. (See *U. S. News and World Report,* Oct. 26, 1956, p. 8.) Something has had to be done and something has been done. Instead of embarking on a program of socialized medicine as Britain did, our people have elected voluntary health insurance. With some hesitation the medical profession has come along. At this time legislation is pending in the Congress calculated to help still further in solving the nation's health program. The Church has not been inclined to become involved in this health effort, but even she has managed to help by providing insurance for the disabled, the aged, and the needy whose care might otherwise be thrown back on public charity or government and state relief agencies. For all of which we should be profoundly thankful. After all, it is good to live in a health-minded nation.

Bust of Aasgaard Unveiled

Dr. J. A. Aasgaard, president eme itus of The Evangelical Luthera Church, speaks from the pulpit of th University Lutheran Church of Hop at the Luther Seminary Convocatio held there. The occasion was the u veiling of a bronze bust of Dr. Aa gaard which was presented to th seminary by Mr. and Mrs. N. C. Bei of Minneapolis, Minn., in memory their parents. Shown on the platfor are (left to right) Dr. F. A. Schiot president of the ELC, who receive the gift; Dr. Alvin Rogness, presider of Luther Seminary, who conducte the program; and Dr. J. R. Lavi president emeritus of Luther Seminar Saskatoon, who read the biography Dr. Aasgaard prepared for the occ sion. The bust was unveiled by Susa Greenfield of Cokato, Minn., elde grandchild of Dr. Aasgaard. Most the members of the Aasgaard famil were present for the program. Sculpt was Christian Abrahamsen, famou Midwestern artist who also painted portrait of Dr. Aasgaard in 1950. D Aasgaard served as president of th ELC from 1925 to 1954.

Within the ELC

Osage, Iowa—"Operation Ole" is the interesting name of a fund-raising project being carried on in Our Savior's Church, the Rev. Luther Berven, pastor. The program, which began January 1, is being conducted to raise money for the building of a new home mission church in Fortuna, California where the Rev. Ole Winter, a son of the Osage parish, is the pastor. People in the Osage congregation wanted to help "Ole" build a church, but they themselves were faced with an indebtedness of $135,000 for their new church plant and could not put up their own building for security. Instead, individual members of Our Savior's have promised to lend $55,000 to help the Fortuna congregation build its first unit. Loans range from $100 to $5,000, with 66 individuals participating so far. A "grant-in-aid" from the home mission department of the ELC will take care of the interest on these loans.

Breckenridge, Minn.—A $75,000 parish education building was dedicated at Breckenridge Lutheran recently by Dr. A. E. Hanson, president of the Northern Minnesota district. Attached to the church, which was built in 1940, the new building provides additional overflow worship space, 18 class rooms, and new offices for the pastor and secretary. The new construction also doubles the capacity of the church basement rooms. The congregation, organized in 1938, now has 950 members. The Rev. T. C. Hanson is pastor.

Mt. Sterling, Wis.—The three congregations of the ELC parish in this area voted at their respective annual meetings in favor of a realignment of the parish. Effective March 1 the Mt. Sterling parish, served by the Rev. John E. Midtling, will consist of two churches: Mt. Sterling and Utica. Freeman congregation, formerly a part of the Mt. Sterling parish, will become part of the DeSoto, Wis. parish served by the Rev. H. A. Lindberg.

Billings, Mont.—The Lutheran Church of the Good Shepherd, youngest congregation in the Rocky Mountain district, is readying its first unit for dedication this spring.

The congregation was organized in October, 1956. The Rev. Orvin Bilstad is pastor of this new parish which held its first services in a vacant lumber yard building until their first unit was ready for occupancy.

Flaxville, Mont.—An enlarged and rebuilt house of worship for Zion Church was rededicated in Decemb by Dr. R. A. Daehlin, president of th Rocky Mountain district. The ne construction increases the seating capa ity of the church from 90 to 150. Gla brick windows were substituted for th original gothic style windows. Th addition contains two Sunday scho classrooms and provides an enlarge narthex. Cost of the new constructio was $13,000. The Rev. Robert G. Joh son is pastor of the 45-year-old churc In 1942, Zion Church of Orville, Mo tana was united with American Flaxville to create the new larger co gregation.

BEFORE

AFTER

Minot, N. Dakota—Sunday morning
rship services at First Church are
ing televised each week over the Mi-
t television channel. This is, we be-
ve, the first instance of a weekly tele-
t of an ELC church's morning wor-
p. The Rev. H. B. Kildahl is the
tor.

Florence, S. Dakota—A new 30 by
ft. annex has been added to the
rgen Church near Watertown, of
ich the Rev. K. Stangeland is the
tor. Paneled in knotty pine on the

erior, the new building provides a
ial room, kitchen, nursery, and cloak
m. A new heating system was also
talled in the church at the time of
struction. Cost of the new building
s only $6,000 since most of the labor
l some of the materials were do-
ed. The Bergen Church sanctuary
s built in 1907.

anesville, Wis.—Faith Church, the
v. O. B. Anderson, pastor, celebrated
first birthday on January 13 with the
eption of new members which
ught the total membership of this
ng parish to 510. Faith Church was
anized under the department of
me Missions in the old building of
st Church, which built a new sanc-
ry on the east side of Janesville in
5. Later it was decided to move the
w parish to the west side of town,
ere a first unit building was erected
fall. St. John's Church, an ALC
gregation, is located in the down-
n area previously occupied by First
urch.

ANNOUNCEMENTS

For Sale: Large type reed organ;
ble keyboard, bass foot pedals, elec-
motor, in fair condition. Salem Lu-
ran Church, c/o Marvin Teigland,
e Earth, Minnesota.

For Sale: 36 black, used choir gowns
the Holden ELC at $2.50 each.
ite Sandra Foss, Kenyon, Minne-
a.

People

The Rev. S. M. Tweeten has resigned from Gethsemane Church, Minneapolis, and accepted the call to be Protestant Chaplain of the Minnesota Soldier's Home in the same city. He will be installed in his new position on March 10. He succeeds **the Rev. H. T. Braa.**

The Rev. J. David Larson of Crookston, Minn. has accepted the call to become the pastor of Trinity Church, Rapid City, S. Dakota, succeeding **the Rev. Sylvan Moe.**

The Rev. Ingolf O. Kronstad of Bethany Church, Minneapolis, was presented with a new car as a Christmas gift from his congregation.

Donald Hefty was recently installed as youth director at Milwaukie Church, Milwaukie, Oregon, where the Rev. Lloyd Roholt is pastor. Mr. Hefty is a graduate of Pacific Lutheran College and a resident of Portland, Oregon.

The degree of Master of Arts in classical languages was granted by the University of Wisconsin last month to **the Rev. J. A. O. Lien,** pastor of St. Mark's Church, Madison, Wis.

CHANGES OF ADDRESS FOR ELC PASTORS

Raymond Brandt, Box No. 59, Aurora, Minnesota, 1-10-57

E. C. Eid, 101 Townsend Drive, Easley, S. Carolina, 1-7-57

O. L. Haavik, 862 S. 120th St., Parkland, Wash., 1-25-57

L. A. Haatvedt, 15215 Wyandotte St., Van Nuys, Calif., 1-15-57

O. A. Hofstad, 5929 Chicago Avenue, Minneapolis, Minnesota, 1-14-57

C. T. Jenson, 1369½ Midvale Ave., Los Angeles 24, Calif., 1-14-57

Hans C. Nordmark, 2375 Como Ave., St. Paul 8, Minn., 1-15-57

G. S. Natwick, Lemmon, S. Dak., 1-1-57

T. O. Torgeson, 3049 Fullerton Ave., Chicago 47, Illinois, 1-20-57

N. B. Ursin, 816 Manzana N. E., Albuquerque, N. Mex., 1-5-57

Colleges

St. Olaf College

After a full year of planning and negotiations with high government officials, President Clemens M. Granskou this week announced details of a Spring trip to Iceland by the St. Olaf Lutheran Choir. The entire 60-voice choir will fly to Iceland over Easter vacation and assume the role of America's musical ambassadors that has won them world fame in recent years.

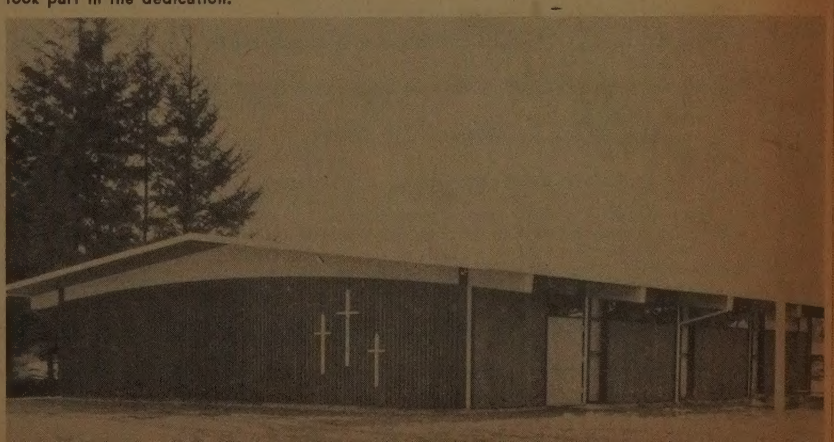
Through unlimited co-operation from the U. S. Air Force, the choir and Director Olaf Christiansen will board a plane in Minneapolis on April 17 under the sponsorship of Military Air Transport Service. On the east coast, they change to an Air Force plane bound direct for Iceland. Once arrived, they'll be based at a hotel in southern Iceland and dispatched by bus to concert sites around the countryside.

Iceland is a good many air miles from the small college town of Northfield, Minnesota, but there will be at least three St. Olaf graduates in the reception line when their plane touches ground at an Air Force base close to the Arctic Circle.

These include a 1939 graduate, Lt. Col. Clarence Eliasen, who is based at the field where they land, and a pair of former choir members, Chaplain Paul Roe, '51, and his wife Donna, '52.

Details of the choir's appearances in Iceland are being handled by the State

NEW PARISH HALL—This new $40,000 parish hall of Bethlehem Church, Marysville, Wash., was dedicated in December by Dr. H. L. Foss, president of the Pacific district. The new building is the first of three units being planned by this 58-year-old congregation. The Rev. Dennis Anderson is pastor. The Rev. Frank Erickson, former pastor of Bethlehem, also took part in the dedication.



Films for the Church Family

PASSION STORY

Set of 6 Filmstrips

Now Available With Narrative Records

This filmstrip set, consisting of six divisions, is ideally suited for the midweek Lenten service series. Now, with the new records of narration, they can be used at meetings and organizations where the pastor or some other narrator is not available. These 12-inch 33⅓ LP records have narration on one side for children, on the other side for general use. A guide accompanies each record.

The PASSION STORY Filmstrip set—full color photographs of living characters in realistic settings—presents a wonderfully effective means of conveying the full significance of Christ's suffering and death. The Last Journey to Jerusalem — The Upper Room — The Betrayal in Gethsemane — Jesus Before the High Priest — The Trial Before Pilate — The Crucifixion.

For Sunday evening and midweek services, Sunday School and Church School classes, and children's worship services. The set includes individual leader's guides.

Set of 6 filmstrips with set of 6 correlated multi-use records, **$43.75**

Set of 6 filmstrips without the records, **$27.50**

(The PASSION STORY set is from the Living Bible Series, Concordia.)

THE MEASURE

16mm Film with Sound 37½ Minutes Black and Whi

"I never realized the work of the Church was large . . ." is one layman's reaction to this new fil

Now, through the graphic medium of film, all laymen can me the Church's leaders, and get a clear picture of the Churc organization, administration, departmental functions and auxili services in terms of blessings to individuals.

THE MEASURE is the story of what it means to belong to T Evangelical Lutheran Church. It relates the "man in the pe with the end results of his gifts to the Church in Christ's Nam

THE MEASURE meets the long-felt need to interpret the larg work of the Church to local members.

THE MEASURE is produced by the ELC's Office of Public Re tions in cooperation with the Stewardship Department. This is first time it has been possible for the work of the church to be graphically presented to the individual congregations.

Rental, **$3.**

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rch of Iceland. Officials hope to in-
e the internationally known choral
ıp in several Easter church services
evenings these churches will host
choir at full dress concerts.

Concordia College

ncordia College has adopted a
stewardship program which aims
a year-round pledged participation
er than the once-a-year appeal of
Student Chest which has previous-
een in effect. The new program,
h goes into effect the second se-
er, includes an all-school Loyalty
ner, an all-school visitation to re-
pledges, and a weekly Friday
el envelope collection. This collec-
will be used for the support of
ious organizations on the campus,
the North West Angle Church
h was organized by Concordia stu-
s, and assistance to foreign stu-
s and missions.
new audio-visual course will be
ed at Concordia College second
ester, according to a recent an-
ncement by Carl R. Narveson, co-
nator of audio-visual education.
machine operators' school will be
to seniors and faculty members
will be given over a period of ten
ks, beginning February 4. Then
ents have been trained to qualify
ıstructors for the course.

Augustana Academy

el Watne, Augustana Academy
or, was named recently as a finalist
ne national merit scholarship com-
ion, according to Principal K. J.
gstad. Watne is among 7,500 high
ers on a nationwide college apti-
examination which was given to
000 seniors in 12,500 high schools
October 24. He is the son of Rev.
Mrs. J. T. Watne, who are mission-
in Oubangui Chari, French Equa-
l Africa. The finalists also faced a
three-hour college board examina-
on January 12, plus intensive
ening of their leadership and extra-
icular records by a selection board.
stake are more than 700 four-year
ge scholarships, many of them
ısored by business and industrial
orations. In the final phase of the
petition, the other accomplishments
the character of the competitors
be evaluated. About April 25, a
fortunate 700 will become the merit scholars of 1957. The runners-up will each receive a certificate of merit attesting to their high ability and all colleges and universities will be notified, enabling these students to be considered for thousands of other awards and prizes.

Wittenberg College (ULCA)

Dr. Knut Norstog, assistant professor of biology at Wittenberg College, Springfield, Ohio, has received a $4,500 research grant from the National Science Foundation. It will enable him to study the cellular development of three grasses—Seneca, English rye, and barly—common in Ohio and neighboring states. Facilities of Wittenberg's biology department, including its greenhouse, will be used in conducting the research. Dr. Norstog is the son of Mrs. Inga Norstog, curator of the Norwegian-American Historical Museum at Luther College, Decorah, Iowa.

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

Acreage containing 60 acres, with 5 room house completely remodeled and modern; barn and small buildings; located on paved hwy, near Lake Mills, Ia. 498-1A

185-acre farm SW of Lansing, Ia. 498-2A

214-acre farm located in Trempealeau County, Wis. Lutheran community, on school bus route. 150 acres open farm land; large home, 2 barns and milkhouse, other farm buildings. Will sell with or without personal property. 498-3A

Beautiful 120-acre farm with all personal property, including 27 head of cattle. Good line of machinery. Large hip roof barn with basement. 1 mi. from Lutheran church. Price: $15,000. One half down and balance on milk assignment basis. 498-4A

20-acre farm. All in cultivation. Located in Willamette Valley, Oregon. Barn; chicken house; 3 bedroom house; tractor; equipment included; 5 mi. from town of 3,000. On paved road 1½ mi. from Lutheran church. Full price, $10,500. Terms. 498-5A

Homes

3 bedroom house; ½ basement; 1½ baths. Two miles from Marysville and 1 mi. to ELC church. Lot 100 x 130 ft. 498-6B

2 bedroom house for sale on Long Lake near Fergus Falls, Minn. Price and terms reasonable. 498-7B

Businesses

Minneapolis Moline-Allis Chalmers and Olds implement-auto agency, second largest in SW Minn. Redwood Co., 1 blk. bldg; no used cars, machinery or obsolete parts to buyer. 498-8C

Rural grocery store, garage, gas pumps and modern 6 room house in N. Iowa. 498-9C

Resort on Big Lake, east of Bemidji, Minn. 100 wooded acres; 3000 ft. of sandy beach; 8 cabins; 5 room dwelling with large porch. 498-10C

FOR RENT

Farms

250-acre farm in E Wis. 140 acres are tillable, the rest is in pasture. 57 head of cattle; some hogs and chickens; to rent on shares. Will milk 34 cows. 498-11A

Homes

Lovely sleeping room. Prefer a gentleman who doesn't smoke or drink. Garage available. Near Chicago busline and Luth. church. 498-12B

Sleeping room for rent; furnished in maple, for 1 or 2 men. Located on the Bryn-Mawr bus-line. 10 minutes to loop. 498-13B

7 room house on farm located in La Salle County in Illinois. Automatic heat. Splendid Lutheran community. 498-14B

WANTED TO RENT

Couple wishes to rent an unfurnished apartment by June 1st, 1957, accessible to University of Minn. 498-15B

POSITION WANTED

Exp. H. S. Luth. school teacher with family desires a teaching position in a midwest community of 4,000 or more which is predominantly Luth. Family active in church work. 498-16E

HELP WANTED

Housekeeper for a fatherless home. Children—twin boys age 7, girl age 6. Mother works. Good home. Will pay for soc. security, plus weekly remuneration; new all modern home. 498-17F

Middle-aged, good dependable Christian woman wanted as cook and helper in small Luth. home for aged in NE N. Dak. Must be Luth. References must be available. 498-18F

Housekeeper to live in and care for children; household duties in motherless home. Located on outskirts of Minneapolis. 498-19F

Middle aged Christian couple as workers in home for aged in E Iowa. Apartment and full maintenance provided. Social security, Blue Cross, insurance coverage and paid vacations. Good income for capable willing workers. State exp. or qualifications in first letter. 498-20G

Male nurse for Lutheran nursing home for aged in scenic NW Montana, starting July. 498-21G

Medical missionary, graduate of University of Minn., 25 years experience desires a permanent practice with a Christian group of doctors in a warm, dry climate. 498-22E

Wanted a middle-aged couple interested in working in an old people's home in SE S. Dak. Woman to help in kitchen, at times, man to help with patients or handy all-around man. Living quarters are provided. 498-23G

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- **Your savings will be repaid on date of maturity unless you request renewal.**

NOTE: Interest is paid annually or it may be compounded annually and paid at maturity.
If money is needed before maturity, it will be paid upon request if circumstances allow. Thus far such requests have been granted.
Any amount from $100 and up may be invested.

APPLICATION BLANK

BOARD OF HOME MISSIONS • The Evangelical Lutheran Church
422 South Fifth Street, Minneapolis 15, Minnesota

Date _____

Dear Sirs:

Enclosed find $ ..... for which please send me a Home Mission Trust Certificate in the sa amount. It is understood that when the Certificate falls due, it will be paid in full unless I request tha be renewed. This money is to be used only in the Church Extension Fund program of The Evangeli Lutheran Church. For your instruction we have filled in the following:

Term ..... years; Interest ..... %;
Interest: To be paid annually ( ). To be compounded annually and paid at maturity ( ).
This is ( ) is not ( ) a congregational building fund.

Make Certificate payable to: _____

Make interest payable to: _____

Mail Certificate to: Name _____

Street _____

City _____ State _____

Signed _____

INTEREST RATES

3 % for Trust Certificates for 3 or more years (5 to 10 recommended)
2¾% for Trust Certificates for 2 years
2½% for Trust Certificates for 1 year
2½% for Trust Certificates for Congregational Building Funds

NOTE: Make checks payable to THE EVANGELICAL LUTHERAN CHUR The Certificate may be made out to two parties in such a way that in cas death of one the money upon maturity is paid directly to the other by using following form: "John Doe and Mary Doe, joint tenants, or the survivor of eit We recommend investments of from five to ten years.